

THE
VOYCE OF TRUTH
OR
THE HIGH WAY
LEADING
TO TRUE PEACE

Composed in Latine by M. G. and
translated into English by F. G.

*Discite a me quia mitis sum, & humilis corde:
& inuenietis Requiem animabus vestris*
Matth 11. 29.

Learne of mee, because I am meeke, and
humble of hart: and you shall find rest
to your soules. *Matth 11. 29.*



AT GANT, Printed by Robert Walker,
at the signe of the Annuntiation of
OUR Blessed LADY, 1676.



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To the most vertuous and
Honorable lady MARY
KNATCHBULL Abbess
of the English Dames
of the order of S. Bene-
dict in Gant.

MADAME

MY wishes to your lad^{sh}.
and Community, are
of a most happy Christ-
masse: and to the end they may
not prove meere empty ones, that
passe with the breath that con-
veyes them to the eare, they goe
accompanied with a smale trea-
tise, which may helpe to further
* 2 the

the happinesse I wish both you,
and them. I present you with
The voice of truth, the An-
gel of peace who giving him-
selfe vnto vs, gave the first
happy Christ-masse, and peace
on earth to men of good
will. First fruites seldome have
their due maturity: yet their
beeing first supplyes this want, &
makes them the most acceptable.
I hope these being my first (in this
kind) will, if not merit a gratfull
acceptance, at least pleade a gra-
tious pardon for.

Your ladps most humble servant
F. G.

THE

THE FIRST CHAPTER.

*That Peace the greatest good
of Man Living on earth,
is only to bee found
in God.*



Onne I say'd vnto my
Disciples Peace I leave vnto
you, my peace I give vnto
you; nor did I give a smale
thing, when I gave peace. For peace,
and tranquillity of mind, is the
greatest of happineses, this world
can afford. All labour for this a-
lone, that they may live in quiet,
and peaceably passe their dayes.
Give who you will Riches, Pleasu-
res, and Honours, if hee enjoyes
not peace hee will still bee miserable,

A

Peace

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Peace of minde is a comfort in all labours, a buckler against misery, an antidote against feare, a schoole of vertues. Without peace neyther Kings, nor Princes, can bee happy, and on the other side either in sicknesse, Poverty, torments, or death it selfe, if you enjoy but peace of mind you are happy; and none on earth can bee more happy then you, vnlesse hee enjoy a greater peace, and more tranquillity. Learne therefore Sonne of mee this science of Saints, heare mee, and He'll teach thee what this Peace is, and where it is to bee found.

Peace is a tranquillity of minde by which man rests content, according to true Reason with what soever happens, and desires nothing but what hee has. This is the complete peace, and most perfect possession of the blessed, who have
nothing

to true peace.

3

nothing to feare, or wish for, because they doe securely, and fully enjoy all good according to the measure God is pleased to impart. You must not expect this peace on earth, but shall enjoy it in heaven when death shall bee swolloed vp in victory, and my Father shall wpe a way all teares from your eyes that you may contemplate the face of God. Yet there is an other peace much to bee wished for, where vnto by Gods grace you may attaine, For though your will cannot bee fully satiated in this life, nor perfectly at rest, (for as long as you doe not possesse the supream good, where vnto you were created, the minde is still wavering among the incertaintyes of hope and feare.) yet you may enjoy a secondary kind of peace or lesse perfect; which consist's in this, that you only feare, hope, and seeke one

A 2 thing

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thing, to wit, God; and regard all other things with a quiet and serene minde. And this is the peace of Saints living in this banishment. Which as it is much surpassed by the peace of the Blessed, soe does it alsoe farre surpassle the peace of Sinners.

Seeke therefore deare Sonne this peace which leads to heaven. Then shall you bee at rest, when you only rely on mee; for as long as you doe not leave mee, let what will befall you, you shall ever enjoy the supreame good, if not in a sure possession, at least in tranquill hopes, and sincere love, which is the greatest happinesse any man can enjoy in this life: nor is there any thing more pleasing then my conversation that has noe bitternesse. All creatures (though you enjoyed them at your will) cannot quiet thee soe much

to true peace.

3

as I, the Creator of them all, that infinitely surpasse all good imaginable. Creatures may feede thy senses, but because they doe not reach the soule, leave it empty. I interiorly replenish the soule with my selfe, and shew it all good in mee. Seeke therefore mee and my peace, and Ile' take care of thee; leave not mee, and Ile' not forsake thee, but comfort thee in all adversities, and not only give thee peace, but make thee sitt at my table; and though not for a permanency (because thou must bee tryed) yet passing Ile' serve thee with heavenly Comfort. Remember the comfort you have received, and you will see what I say is true. Behold my Martirs and Confessors exulting in the midst of torments, and you will vnderstand, how much the interior consolation which I afford, does sur-

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pasſe all the joyes of the world.
All joy of the world is overcome
by any ſmale paine : but my joy
overcomes all the paines of the
world. When the worldlings over-
ſhoe with delights , and ſwimme
in the miſt of pleaſures , if their
head ake , if a feaver diſtemper
them , all their joy is loſt , and
they poore ſoules ſigh and lament.
Soe eaſily is all the joy of the world
overcome with the leaſt ſufferance
or paine. On the contrary my ſer-
vants in the greateſt paines and ad-
verſityes , in the moſt grievous tor-
ments , and death it ſelfe rejoyce ;
and replenished with my joy deſpiſe
the torments. As therefore the ſor-
row of the world does incompara-
bly exceed its joy , ſoe does my joy
in an infinite manner ſurpaſſe all the
ſorrow and paines of the world.
Many heare the name of my peace,
and

to true peace. : 7

and the words of Those that Evangelize peace and see the Goodly feete of the Saintes ; but few vnderstand what they see or heare , of their internal joye. And therefore conceive it not because they have not tasted of it. What a difference is there betweene my joy, and the joy of the world ? Heaven does not soe much exceed the earth, as my peace doth surpass: all comfort, or content, that is to bee found out of mee. Taste and see what the abundance of my sweetnesse is: for if you taste it not, neither will Your eye see, nor eares heare, nor shall it ascend into your hart, What things God has prepared for those that love him. Therefore few vnderstand, because few have tasted how sweet I am. They will not seeke the permanent good, but follow their owne inventiones : And therefore I deliver

A 4

them

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them vp to the desires of their hart, and passions of ignominy, that they may vanish in their cogitationes. None of all these shall find peace: because they seeke, where it is not; that is, they seeke it out of mee, who only am able to comfort my Creature, when I will, and in what measure I will. Sonne let this therefore bee thy final conclusion, that all peace and tranquility of minde consists' in the possession of good; nor can man's will rest else where but in good. Wherefore of necessity you must judge the supream peace to consist in the perfect possession of the supreme good in heaven. The next degree of peace, which is the greatest good of this life, does wholly consist in making towards the supernall peace, that is; towards the enjoying God as soone, and securely as possible, and here enjoy: all
mighty

to true peace.

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mighty God not yet face to face but through *A looking glasse and in a riddle*. You are a Pilgrimme and cannot possesse a perfect peace till you come to your journeys end. Yet you may enjoy the tranquillity of minde a travaler has, when you see your selfe to goe on in the right way with out danger. Neither is this more proper to you, then to all other creatures. The greatest happinesse of all creatures is to rest in their final end, and the next, to tend with all speed there vnto. Thus the maine appetite and inclination of the Elements is to rest in their center, and the next, to move towards the center; for all other places are violent. Thus the brute beasts enjoy their chiefe happinesse when they feede their senses, and the next to this when they are in readinesse to receive this pleasure.

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In the same manner you may say of your selfe and all men; the chiefe felicity of man is to enjoy and possesse God, the next is to seeke God; for there is nothing soe good, after the possessing God, as the approaching towards God. And besides these, there is nothing that may be truly termed good to man: for what soever is good ever perfects the thing, vnto which it is good, and nothing perfects man, that does not place him in his end, or at least premote him towards it: as on the contrary nothing is justly to be termed evil, but what hinders him of his end.

Sonne if you vnderstand this you may live peaceably, nor shall any evil affection touch you as long as you stick to this maxime. For all inordinate affectiones that destroy peace, proceed from a false repre-

to true peace.

II

representation of good or evil: soe that who soe ever is perswaded that nothing is good but what leads to God, nor evil but what separats from him, may have a tranquil mind, and peaceably rest in his Lord and God, by the assistance of devine grace; since hee sees it is in his free will and power, to want all evil, and possesse all good. For noe man looses God that wills not, and noe man that wills but enjoyes him. And on the contrary who soever doe not tend towards God, besides that they are deprived of the hopes of this happinesse, and runne into certaine mischiefe, they are troubled with many other affections. They are vexed with the desire of many things, they feare & hope many things, which though they would never soe faine, they cannot obtaine, nor retaine when

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they have obtained them. They leave the only true good, and are carryed away with an vnſatiabſe avidity of falſe apparent goods; and ſoe are juſtly ſerved, whiſt they are illuded with falſe goods, that neglect the true and maine good.

If ſome times they ſeeme happy, and fully to reſt, and deſire nothing elſe, whiſt they take their pleaſure, yet they are not happy. Noe man can bee happy and miſerable at once; and who ſoeuer haſtens to eternal miſery is miſerable; vnleſſe you thinke him happy, that beeing condemned to death is lead hood winkt to the precipice; but ſuch, therfore ſeeme happy becauſe they are drunke with pleaſure, and this is the happineſſe of drunken men, that whiſt they are over heated with wine, through the defect of the braine they ſeeme to bee happy. Truly
the

the felicity of such men is farre inferior to the happinesse of the brutish beasts ; for they can take the same pleasures more freely without daunger of health, anxiety, or feare. But in these there, is noe peace, or satiety of the will ; but rather a certaine dullnesse of mind, that makes evil appeare in the likeness of good, and soe come to bee coveted. As it vses to happen to those that are sicke of a feavor, who through their distemper desire what is hurtfull, and loath nothing more then wholsome meates. If these things bee true of those that have pleasures at their will ; what may bee sayd of the miserable lot of those who seldome attaine, and possesse even for a short time, this vaine and imaginary felicity, which they soe much labour for, and buy with the losse of an eternity

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eternity, and the ruine of their soule. But because they doe not regard devine pleasure, nor rayse their minds to heavenly things, they therefore justly beginne their punishment with their sinnes, and walking in a circle beeing deceived by one creature they passe on to another to borrow comfort.


Rayse thy mind to thy creator, love him alone, him a lone feare, regard all things in him alone, and to him a lone direct all things. Thus raysed, relying on the Omnipotent, despise the Creatures vnder you. Then all things shall cooperate to your good; when you referre all things to their author, from whence, both you, and they take their offspring. You shall have peace; if you take all things from God, and referre them to him againe; what else soever you doe, you goe
disor-

to true peace. 15

disorderly to worke, and shall necessarily loose your peace.

CHAPTER II.

*How a Soule relying on God
may have Peace both
in aduersity and
Prosperity.*

 Ord it is as you say: peace is only to bee had in you. All other things are imperfect & defective goods, if they are to bee caled goods, and not rather evils, which fill the minde with soe many evils, which provoke the Appetite, but doe not satiate, rayse thirst, but doe not extinguish it; puffed vp, but neither doe nor can nourish: for as the body is
not

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not nourished with spiritual food, soe is not the soule delighted with corporal pleasures. I now therefore returne to thee ô Lord, I have sought rest in all other things, Ile' now at last, by thy leave, *make my a. boad in thy inheritance, that I may sleepe and rest in peace.*

Because thou Lord hast singulary settled mee in hope, ile only seeke thee an infinite good, where with the whole capacity of my soule can bee filled, a permanent good that cannot bee taken a way from me vnles I will, an endlesse good that can make those that love it happy for an æternity. Ile only seeke thee I say; for when soever I have sought after other things I have found my selfe deluded.

I now know that peace is only to bee sought in thee, but know not how it is to bee had. Teach mee
the-

to true peace.

17

therefore a Lord yet farther, how I may come to persever in a continual peace in thee, with out disturbance; for though I doe seeke thee, yet adversities doe not cease to befall mee, which destroy the peace of my mind. Yea even when things fall out properly, I am presently forgetfull of my selfe, and insteede of the peace which I ought to have in thee, I place it in creatures; which peace is not sincere; and ends in grievous warre.

Sonne you would faine know how you may in all accidents proceed with such indifferency, that you doe not over much rejoyce in prosperity, or give way to bee vnprofitably contristated in adversity, where in the summe of my peace does consist, which that you may obtaine, Consider thus with mee.

Mans' nature is such, that what
soe

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soe ever the vnderstanding represents as good, the will presently embraces, and what is represented vnto the vnderstanding as evil, that the will presently avoyds, shunnes, and hates. Soe that of necessity the affectiones of joy and sadnesse must vary, as long as the vicissitude of good and evil last. (And by consequence the peace, and indifferency of mind bee lost) noe man can have a perfect, or imperfectly happy peace, but hee, vnto whome always what is good happens. Nor doe any sort of goods quiet and satisfy the mind; but only those, that are such as the will covets according to right reason. How then shall you come to possesse peace of mind?

To the end you may always have what you wish, you must have an indifferency to all things, and it must bee all one, what soever happens

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to you, without your fault. For seeing
you cannot rule things as you will,
you must accomodate your will to
things, if you will have your will
agree with them, which you must
absolutly wish for, to enjoy peace,
which consists in the wills acquies-
sing with content, to what soe ever
happens. You must not therefore
more covet pleasures then paine, nor
preferre ease to labour, nor rather
wish life, then death; but keepe your
selfe in an æqual ballance of indiffe-
rence to all things. Now, you cannot
bee indifferent to all things, valesse
they all appeare æqually to bee desi-
red. For as long as you judge one
thing more to bee desired then
another, soe long you shall rather
incline to one thing then another, and
soe loose your indifferecy. Now to
the end that all things may appeare
æqually to bee desired, harken to an
abbre-

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abbreviated word, wherein the happinesse of Pilgrimmes is consummated, and the content of all Saints consists, and this is the word my sonne, *Consider all things in mee, and not in themselves.* This is the art of arts, the gate of the kingdome of heaven, and the source of peace. Consider all things in mee and not in themselves, that thou mayst have peace in all things.

If you rightly Consider all things, you shall see they proceed from mee, and perceive that nothing happens vnto you, but what the infinit goodnesse, and wisdom has out of an æternal love, ordered for your greater good. If you Consider all things in this love, they shall all seeme good, all æqually to bee desired, and soe by consequence you shall have an indifferency to all, and shall wish most for what happens, because

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because you will not Consider things in themselves , but in mee , and judge it more fitting , my will bee done , then thine , because it ought to bee soe , and it is most expedient for thee. Noe other consideration , but this will afford thy soule peace. For if you Consider poverty , if contumely , if labour , if sicknesse if death , or any thing that happens of adversity in it selfe , you cannot beare them without great trouble and affliction of mind , because soe they are all contrary to nature. If you doe consider these things as proceeding from your , or their sinnes , they will yet seeme more intollerable ; because the manner of punishment will torment the minde as much , as the inflicted evil : in like manner when you see the just persecuted , and the wicked exalted , you will bee enraged against triumphing
im-

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impiety, and will not bee able to
containe your selte from the desire
of revenge. But if you recalle all
these things to their first offspring,
you will bee able to behold them
without disturbance. You shall vn-
derstand all, when you read all in
the booke of devine providence,
where in the reasons of all things are.
And what weyghed in the ballance
of humane reason appeares vnjust,
shall bee found in the scales of the
devine wisdom just and most fitting.
All things serve for this only affaire
of eternity, the salvation of the
elect. If the Turkes presse, if He-
riticks are multiplied, if the wicked
domineere, tis not for the Turks,
nor hereticks, nor the wicked sake,
but for the elect that by patience
they may enter into the Kingdome
of heaven. If there were any thing
that did not conduce to the good
of

to true peace.

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of the elect, God would have erred in his worke, who only made or permitted all things, that they should cooperate to the good of the elect. This is Pauls minde. All things, cooperate vnto good to those that are called according to purpose Saints. What is given to one of the least of these whome God has chosen is of soe great moment, that it is noe wayes, bee omitted, and Kingdomes and empires are rather to perish, and the whole earth, and heaven it selfe, rather to bee annihilated, then that one of the elect should bee lost. Soe great a thing it is, to see the face of God. Neyther will this seeme strange if thou Consider mee who when I was in the forme of God did robbe my selfe, to the end that by my death I might open the way to heaven for each of these little ones.

Consider

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Consider therefore Sonne all things in mee, and beholde mee in all things working as I will; to my glory, and thy salvation, and of all That will cooperate with my grace and though you doe not perceive how I compasse this in all things yet firmly beleewe I doe soe, in every thing, and soe deliver your will into my hands, most certainly knowing that I shall wisely and forcibly perfect my worke, and that Ile' neither doe, or permitt any thing, that shall not bee for your good, and promote you towards the designed *Bravium* if that you will but make use of my grace.

Who soever shall root this truth well in his mind, shall never be voyd of peace of mind, and shall looke adversity, and prosperity undavntedly in the face without any change of affection, because the

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to true peace. 25

motive of his affection shall never vary. Hee shall allways rejoyce because hee shall ever finde the good, which hee only seekes for; and hee shall always rejoyce in the same manner, because hee shall ever finde the same reason of good in all things; to wit my glory, joyned with his welfare.

Sonne I doe not say you shall ever as long as you live, come not to feele the acrimony of griefe, or allurement of pleasure. But I say that the soule that is solidly settled in mee may soe commaund these affections, that shee shall not loose her tranquillity in adversity, though shee groane vnder the wound of the doctor, nor rejoyce in prosperity, as prosperity, but in my will which shee acknowledges as the only true measure, of good and evil. This only consideration of

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my

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my will, shall soe swallow vp
all other Considerations that they
shall not appeare, and though
they strike the sence, they shall not
move the judgment, nor cast the
will out of her Imperial Throne;
but as a poore man chosen out of
a Cottage to a faire Kingdome is
full of joy, which does not cease,
or is diminished, though the Cot-
tage sale to the ground at the same
moment, nor would bee encreased
though the Cottage should bee
made greater: because his thoughts
are wholly employed vpon the
gained Kingdome. Soe who soe-
ver labours for Eternity makes
Gods glory and his owne salva-
tion his only businesse, and
thinkes this affaire soe much to
surpasse all others, that hee cannot
find leasure to thinke of them,
much lesse to rejoyce, or bee sadde
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for these toys of mortals. And truly as this poore man assumed to a Kingdome would deserve to bee laughed at, if hee were still sollicitous for his Cottage: much more does the man deserve to bee laughed at, or rather lamented who beeing made heire of God, will not accept of this Kingdome, but cast himselfe a way vpon childish follyes, and only seeke a temporal convenience, in things ordred for gaining an eternity. But this proceeds from the great weaknesse of humane vnderstanding though there bee an infinite Kind of distance, between temporal & eternal things, yet it prefers them before these: because it only beholds heavenly things as it were a farre off through a cloude, and handles earthly things, it comes to passe that the most excelent things beeing

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only conceived in a drousy dead manner doe not move the soule, and the sensual and perishing goods, though very smale in themselves, because they are more lively represented, and have a greater proportion with corrupt nature, doe wholly take the minde, and inflame the will. Now seeing it is certaine the mind is most carried a way with those things that have the greater appearance of good; the chiefest industry and labour of a wise man, ought to bee to endeavour to conceive those goods as greatest, and most lively to propose them to the will; which truly in themselves are greatest, and effect, that all other things which are not really good, appeare forbid, and vile, at the first aspect. Who soever shall doe this shall not love any good more then hee ought,

to true peace. 29

ought, but equally impart his affection to each, according to the dictate of right reason; and soe at last come to live in true peace; not leaving in himselfe any motion of the will not regulated.

But this is not the worke of one day; long labour, and much meditation is necessary to instruct and helpe the mind, to blott out the false Ideas it has conceived, and begette true notions of things, and such as shall of their owne accord prevent the will, and soe rayse it to contemplate the eternal good in every thing, as now the carnal appetites doe incline to the seeking of temporal convenience. Nor is meditation alone sufficient to performe this, vnlesse it bee accompanied wick a continuall practise added thereunto; for meditation only conceives, but it is practise

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that brings forth; and vnlesse action follow contemplation, it is not vertue, but vanity that shall encrease. Therefore Sonne to the end you may obtaine my peace, and put in execution what you have conceived, you must doe thus.

First if what you are about, bee a good, convenient to nature (as are sleepe, meate, recreation honour, and what soever other goods of nature) consider it to have a twofold manner of goodnesse one natural, and the other supernatural. The natural goodnesse is that congruence which the thing has with our body and soule, and the supernatural is the ordination of the thing to doe Gods will, and for his glory, and your salvatione, for which ends you must certainly beleeeve all things in the world are either done, or permitted,

mitted. I call this Kinde of good supernatural to distinguish it from the other. Now having considered these two Kinds of good, though nature doe never see much propend towards the natural goodnesse, yet you ought to judge the thing to deserve much more to bee coveted for its supernatural goodnesse. Neither does the whole sea more exceed a droppe of water then this supernatural goodnesse does surpasse the natural. For the natural goodnesse does proceed from an imperfect Limited, and corruptible object, and the supernatural draws its goodnesse from the most perfect, infinite, and Eternal object. This judgment being presupposed, the will is to bee stirred vp, not to desire that good for its natural goodnes which is soe smale that it ought not to bee regarded, but for that which is

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infinitely more deserving, that is, for the supernatural goodnesse; nor ought you to beginne any action before you find your selfe to bee moved to doe it, because it is my will. What is say'd of your actions is to bee vnderstood of all other natural goods. Thus when any congratulate with you for any good parts in you, you must keepe your will, from being carryed a way with the natural goodnesse, and endeavour to rayse it, to rejoyce in this congratulation and accept of it, as a gift of God, whereby God intends to worke his glory and your salvation.

You must altogether take great care, not to take delight in creatures; for there is not any more deadly enemy of true peace, then this joy and content. For who so ever place their joy in creatures shall

shall not rejoyce long ; for all creatures passe a way , and none can stand long that relies on them. If you rejoyce at the possession of a thing you see is soone like to perish you must needs bee contristated at the losse thereof. Doe not therefore serve two masters , God , & the Creature, but serve God only , & bee above all other things. Never let your joy rest in any creature, but what soever joy or comfort you finde in any ; embrace it , because that is my will : who did vouchsafe to mingle some corporal delight with your actions , that you might come to mee with the more alacrity. Take therefore the delight and joy which some times arises from creatures , as comming from my hand , and returne it againe to mee , least your joy prove vaine and deceitfull. And this is the first

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precept to bee carefully observed
in things that please nature.

The second, which is not vnlike
to this, ought to bee as carefully
observed in aduersity. When there-
fore any thing of aduersity happens,
enter into your selfe, and you will
perceive the thing may bee consi-
dered two ways alsoe. Considered
in it selfe it is evil, and con-
trary to nature: but if that you re-
flect, that aduersity proceeds from
mee, you will see it containes soe
much good, as ordained to my
glory, that it shall consume with
its goodnesse all manner of evil,
as the rodd of Moyse devoured
all the other rodde. You must not
therefore bee terrified at this evil
which is but smale, but encouraged
and comforted with the good. For
if labours, paines, and wounds can
bee joyfully borne in this life, with
the

the hopes of some reward that will ensue, of a temporal good; how much more reason is there, that, any labour or paines should bee vndergone joyfully, where the good proposed for reward is infinite. Truly if you had but eyes to see what an immense good it is to suffer for God, there is nothing you would soe much covet as to bee dayly afflicted; you would esteeme it the greatest joy, to fall into tentationes, you would rejoyce that you were thought worthy to suffer contumely for my name; for certainly there is nothing more holy or glorious, more profitable or secure, then to suffer tribulationes. I came into the world, to suffer for thee, and you came, into the world to suffer for mee, that soe you may bee Crowned by me. This is the profession

36 *The high way leading*

of Saints to rejoyce in tribulations, this is the distinctive signe of my Church, to groe in the midst of persecutions. O That you did know, how pleasing a patient soule exercised, and tryed, with various afflictions is! you would then much more covet to bee contemned then honored, *You would repute laughter an error, and say to joy why are you deceived to noe purpose.* If you did well consider, what daunger there is in prosperity, and how scure, and great gaine there is in adversity; beleeve mee all that is bitter would become sweet, and all that is sweet bitter. You would preferre ignominy before honor, and greife before joy. You would feare least whilst men did applaude, you should fall in soe slippery a passage, and soe offend mee: and when any creature did please you, you would bee sorry that

that your affection were devided, and not as yet wholly placed on mee; and loved any thing besides mee, though not contrary to mee. You would bee glad and rejoyce when aduersity did befall you, to drinke of my chalice, you would desire to beare my crosse, and become pertaker of my goodly inheritance by the devine dignatione.,

Then lastly shall your peace bee with out disturbance, when aduersity shall become more pleasing to you then prosperity, when you shall rejoyce in grieve, and still desire to suffer more. But even this desire must not passe the bounds of indifferency; but you must bee soe affected, that though you bee equally prepared to receave all things from my hands, on your part you desire to suffer (if it bee my holy will) because it is soe pleasing before my
father

38 *The high way leading*

father who wills this for his glory,
to the end you should imitate my
passion, and in your patience pos-
sesse your soule.

This then O Lord is your doc-
trine (to the end I may enjoy an
vndisturbed peace) that all things,
and especialy aduersities, are to
bee imbraced as meanes ordained
for thy glory, and my salvation.
I give thee a thousand thanks that
thou hast vouchsafed to deale soe
mercifully with mee, as not to
permitt any thing either in, or a-
bout mee, but what conduces to
help mee to thee. If eyther man
or Angel had such care of mee as
to assist mee in all my actions I
ought to bee thankfull. But now
that you the Lord of all things, and
my God, and Creator, are pleased
to ordaine all my actiones, what
shall I doe but wholly deliver my
selfe

to true peace.


39

selfe vp to your will, and willingly
accept of what soever you shall
ordaine. I therefore ô Lord wholly
deliver my selfe vnto thee, and
entirely resigne my selfe vnto thy
will. I can feare nothing vnder soe
good a master: But if I did, the be-
nigne Providence wherewith you
have governed mee from my in-
fancy would reproch my diffidence:
for you a lone ô Lord have always
assisted mee, by sea and Land, you
have preserved mee in several Pro-
vinces and countryes. My father and
mother have forsaken mee; but
you have embraced mee, and I have
founde none that have taken care
of mee, but thee ô Lord, or for
thee: nor doe I complaine of this,
but rejoyce, and wish with my whole
hart that I may know none, nor
none know mee, that I may love
none, nor none love mee, but you,
and

40 *The high way leading*
and for you, whome in all things
I desire to seeke, and confide in
above all things.

CHAPTER III.

*That some Principles for Peace
are to bee drawn from
the knowledge of
ones selfe*

 Onne you have now
Learnt the first principle
of peace, which in all
events can afford a tran-
quility of minde. For hee that con-
siders God in all things, and all
things in God, findes all in peace,
and enjoyes perpetuall tranquillity.
This a lone is enough to afford
peace

to true peace. 41

ings
ia
peace and without this nothing
will suffice. You must therefore
labour for this, and when you
arrive to the hight of charity, you
shall enjoy the most perfect peace.
If you cannot on a suddaine fly high
at least clyme dayly as high as
ace you can, that you may at last come
to the hight of peace and perfection.
The more you come to consider all
things in God, the more peace
you shall find, and the more you
faile of it, and betake your selfe
to consider creatures in themsel-
ves, the more disquiet shall you
experience. Worldly things are
like a torrent, which may bee
securely looked on, but not trusted,
for if you are once engolfed there
is noe retiring backe, but are forced
on to your ruine. Consider there-
fore God in Creatures, yet doe
not trust your selfe to Creatures,
bu

42 *The high way leading*

but beholding God in all, as you see the Sunne in water, take care you bee not drowned. Know that the lesse you have of worldly things, the more you shall enjoy heavenly. Rid thy selfe therefore of the love of creatures, that thou mayst beginne to love the creator; use thy selfe to have nothing that thou mayst possesse all things. Thou shalt bee for long deceived, as thou doest confide in creatures; thy griefe shall ever equal the joy found in Creatures; and thou shall loose as much of true liberty, as thou hast of tye and affection to Creatures. True liberty does not only free from necessity but rids of all tyes of selfelove, and leaves the will in a perfect indifferency ready to follow Gods pleasure in all things.

And this is the first principle
of

of peace drawn from the contemplation of God. The next must bee gathered from the knowledge of your selfe. Study therefore the knowledge of your selfe if thou desire peace, for next vnto God, all your peace and happinesse depends chiefly of your selfe. And that knowledge of your selfe shall most conduce to your peace, whereby inordinate affections are cutt of, that trouble and disturbe the mind. This is the perfect knowledge of your owne basenesse whereby you will cast of your selfe, and all selfe confidence, wholly placing your hopes on mee, to the end you come not to build on sand, but on a firme Rock, an indeficient peace.

Lord you bid mee consider my selfe, to find peace; and when I doe

44 *The high way leading*

doe foe, I am much disturbed and full of Confusion : where soever I turne my selfe, I finde miseryes and daungers on all sides. I am a Pilgrimme in my nothing, and goe on for an incertaine space of time, in a daungerous journey to eternity. It is common to all men to bee Pilgrimmes as well as mee; yet the peril becomes not lesse, by the greater multitude that runne the hasard, but feare is rather encreased by the frequent examples of those that perish. All men in this world are travalers walking on the slippery declivity of a most deepe precipice, at the bottome where of hell is seated, and heaven at the toppe : but heaven lyes hid with a cloud, and hell is covered with the pleasant amānity of greene and delitious meddoes, soe that almost all, not considering
heaven,

hea
are
allu
one
full
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doe
we
pat
hun
thic
dau
thin
flesh
all
and
wea
pest
mus
wha
thin
mer
grac

to true peace.

45

heaven, nor hell, as they ought,
are easily carryed whither the
alluring pleasures inuite. And if any
one by reason, find out the deceit-
fullnesse of our senses, and disco-
ver the ambuish, what shall hee
doe? shall hee clime vp? but his
weake feet slipp away, but the
path is cragged and inaccessible to
human sense, but the darke and
thick cloud threatens tempest and
daunger of shipwracke. Thus all
things drive downe-wards, the
flesh, the world, and the devil,
all hinder the ascent, the thorny
and difficult way, the trauellers
weaknesse, and the imminent tem-
pest. Yet wee must ascend, wee
must clyme vpwards. But with
what forces? O Lord not ours, but
thine: this is the worke of thy
mercy which makes that possible by
grace, which is impossible to nature.

I am

46 *The high way leading*

I am not able of my selfe to worke my salvation vnlesse you that commaund, give mee forces to doe what you ordaine.

Now if I looke into my soule, alas how poore and miserable am I? The vnderstanding capable of little, knowes very few things. If I runne over all creatures I have not knowledge of the hundered thousand part of them; and if an vnprofitable knowledge is a Kind of ignorance, what a deale of what I know is wholly vnprofitable? Or even sometimes hurtfull. A gaine among those few things I know, if I examine each in particuler I shall clearely see I know noe one thing, I say not perfectly, & as to the essence but even superficially in order to the vses it was given for. As for heavenly things, which it were only fit to know, I doe almost
all

to true peace.

47

allwayes erre by a certaine Kind
of necessity : for as a Mathemati-
ciane that does vse instruments that
are not exact or well proportioned
cannot chuse but erre : Soe for the
most part my soule making vse of
the senses of the body which have
noe propoertion with spirituall and
heavenly things , judges nothing
rightly but generaly allwayes erres,
where it is not led by the conduct
of devine faith.

I inquire after the enormity of
sinne and find noe measure for it, for
I have offended God more then any
humane thought can conceive. I
seeke what Eternity is , and measure
it by time, because I have noe other
measure of Eternity : for though
time bee not the measure of Eternity
yet it is more like it , then other
things that have noe similitude , the-
rewith : I seeke to vnderstand the
happin-

48 *The high way leading*

happinesse of the Blessed , and I
define all according to a sensible
love, where as that happinesse sur-
passes all sense, witnesse the Apostle
who teaches that *Neyther eye ha
seene, nor eare heard, nor hath it a-
cended into the hart of man, what
things God has prepared for those that
love him.*

Thus am I ignorant of all things,
and what is the greatest weaknesse
of my vnderstanding, is, that in all
this palpable obscurity and dark-
nesse, I am ignorant of my owne
ignorance, and if I find others more
absurd then my selfe , I presently
cloake my ignorance with the
faire name of wisdome ; I will not
compare my selfe with many that
excelle mee , least I should come
to the knowledge of my owne
weakenesse, but with a few which
I judge inferiour, that others greater
madnesse

madnesse may flatter my phrensy,
and I seeme to know the more,
the lesse I doate. And this is that
great Idole which does soe puffe
vp my poore vnderstanding, that it
is not capable of other things. These
are the distempers of the vnder-
standing: now how much more da-
ngerous are the diseases of the
will? O what a civil warre doe I
suffer with in my selfe, whilst soe
many several contrary affections,
and passions each draw their way?
The sea is not soe toren with con-
trary winds as my mind is rent,
and tost to and froe with contrary
desires. The flesh and spirit each
draw their way, hope and fea-
r, anger and pusillanimity, avarice
and luxury; and the mind is devi-
ded on the one side with the la-
bour of acquiring glory, and on
the other with the shame of loos-

C

ing

50 *The high way leading*

ing it. O raving ambition ! o cruell torment ! yet but a just punishment of thy selfe. How much more happy should I bee , if content with a mediocrity , I did cast a way all hope or feare of humane things ? For now that I seeke humane prayse , and feare dispraise , I am ouerwhelmed with a multitude of disagreeing passions which only serve , to hinder mee from obtaining the peate I soe much seeke after.

These O Lord are the things that passe my hart, when you my peace, my joy , and my Crowne are absent. And there is yet another great evil that prazdominates which is inconstancy. O how weake is my will ? I seldome beginne to doe well, but I presently come to faile. I noe sooner resolve great matters , and make great purposes , but at the
first

first occasion of difficulty all my fervour is lost, and like an infant I am puffed vp with a smale good, and cast downe againe with as smale an evil; and in the meane time, live in noe smale daunger: for though the sale bee easy, the ruine is æternal. In the midst of tentations I live dayly in daunger of being overcome, with Idlenesse, anger, pride, pusillanimity, or presumption, of falling through the concupiscence of the flesh or eyes, into sinne, beeing surrounded with infinite occasions. And if I offend in one, I am guilty of all, and the sale is irreparable if death seases on mee offending. If one might dye twice, and live as often; At least the second life might bee rightly ordered, and the soule better informed of the truth of things, would abhorre the daunger the seconde
C 2 time,

52 *The high way leading*
time, but now that the blind vnder-
standing leads a blind will, I am
forced to feare *Least they both sale*
into the pitt.

If I must Iudge my selfe by the
memory of my past life, my feare
does much increase. Alas, woe is
mee! how have I spent my time?
where are the dayes of my life,
how ill have I garded my sences?
How have I sinned both interiourly
and exteriourly? How seldome have
I corresponded with devine grace?
of all my actions, for soe many
yeares, among soe many helpes,
in the world or Religion, I have
hardly performed any soe, but there
has beene some thing to repent. Some
times performed with sloth and
negligence, some times I have been
puffed vp with good successe, some
times contristated at evil events;
and never intirely cooperated with
devine

devine grace. This I have been,
such does my memory represent
mee; and this and worse shall I
bee for the future, if thou Lord doest
not prevent mee, with thy grace.
Banisht, poore, ignorant, inconstant,
feeble, sick, infirme in spirit, and
more infirme in flesh, blind in
the vnderstanding, blinder in the
will, prone to sinne by nature;
proner by evil custome, I live
a scandall to my brethren, a prejudice
to Religion, and dangerous to my
selfe. There is noe creature whose
injuries I am not exposed to, there
is noe member of my body that
is not subject to innumerable mi-
seryes, noe sense but that eternal
death may enter by, not a day, not
an hower, not a inoment, but that
I am in great daunger of loosing
an æternity.

Lord whilst I consider these things

54 *The high way leading*

I cannot chuse but bee much troubled, and ceased with feare and trembling. How then ô Lord doe you say that the knowledge of my selfe does contribute to peace of mind? Loe how even this imperfect knowledge of my selfe, makes mee a weary of my Life, and have noe mind to any thing, but to lament and weepe: If then I did fully know my selfe, and clearly see my basnesse what other should I find, but most bitter bitternesse and vncon-
solable grieve?

Sonne doe not thinke you loose your peace by the knowledge of your selfe. This thought is not with out paine and grieve, and therefore worldings fly it as a disturber of quiet. The knowledge of ones selfe takes a way sloath and pusillanimity, but not peace. Peace cannot consist without security, nor
secu.

security without a feare, that proceeds, from the knowledge of ones selfe. *The feare of God is the beginning of wisdom*, and the knowledge of ones selfe the beginning of the feare of God. Vnlesse all things bee rightly ordred in you, you can have noe peace, nor can you have any thing rightly ordered in, or concerning, vnlesse you know your selfe.

There are three chiefe principles, or maximes conducing to peace, to bee drawn from the knowledge of your selfe.

The first is, not to place any confidence in your selfe, but cast all your hopes in Allm: God, who soever confides in himselfe, shall bee deceived, and restless. Doe not presume of your selfe neither in great, little, or even the least things; for of your selfe you can

56 *The high way leading*

doe nothing. If in your dayly actions you doe relye , on your owne forces , you will necessarily faile, when assaulted with a strong tentation: For on the one side your forces are not sufficient , and on the other, not beeing vsed to make your recourse to God, you will not bee able to hope, for his helpe: soe that you will come to bee left voyd of all helpe. The affaire of your salvation must bee persited by God , and your selfe , and as God will not doe any thing without you, soe can not you doe any thing at all without God. Doe not therefore confide in thy selfe least God leave thee to thy selfe: but begg of God that hee will vouchsafe powerfully to prevent thee, that soe thou mayst bee able to doe all things , in him that strengthens thee.

The

The best counsaile you can follow, is to enter into the abyse of your owne basenesse before you beginne any affaire, even the least, to see, vnderstand, and confesse, that you can doe nothing without mee, and when you haue rightly considered the abyse of your nothing then ascend vnto the hight of my mercy, which is above all my workes, and soe let *one abyse invoke another abisse*, and Ile' open the cataracts of heaven, and powerforth my grace vpon you. When you have thus humbled your selfe aske what you will, and it shall bee done. The exinanition of ones selfe is the most efficacious prayer. Lessen first your pride, and then bend your knee in prayer. As often as you shall humble your selfe in any of your actions, soe often shall I assist you with my omni-

C ;

poten-

58 *The high way leading*

nipotency that you may want nothing.

. Loe therefore Sonne , what great good there is contained in the knowledge of your selfe. If you know your selfe , you will humble your selfe , and make your recourse to mee , and if you have recourse to mee , Ile' help you, and labour with you: and what can you feare when you have the Omnipotent to assist you , who can as easily doe great matters , as the smallest things. You ought to feare nothing , but only confiding in your selfe : for as long as you place your confidence in God , you shall equally overcome all, because you relye on him, who can with the same ease doe all things either alone , or with you.

God therefore left man , naked , needy , and unable to raise him
selfe

to true peace.

59

selfe towards his end, because hee
would himselfe, out of his infinite
love alwayes assist him, with his
wisdome rule him; with his
power defend him: and replenish
him with grace immediately flowing
from himselfe. If you doe rightly
vnderstand these things you have
lay'd a solide foundation of true
peace. And if you are come to know
your Inperfections you have made
a great steppe towards perfection.
and this is the first fruite you must
reape from the knowledge of your
selfe, which being well vnderstood,
you will easily obtaine the two
following.

The second fruite then is, that
this knowledge of your selfe cutts
a way all vaine hopes by the rootes.
Why doe you beginne with vaine
hopes what of your selfe you are
not able to effect? for whome doe
you

C 6

60 *The high way leading*

you heape vp treasures who are but a passenger that must leave them all to morrow ? Eternity is at the dore, which will force thee to bid a long adieu to thy desires. what will then become of the honour you soe dearly bought, and soe carefully cherished, when you shall sleepe in dust, and bee noe longer thought on ? but graunt that all did prayse you after death, what then ? shall not the wormes stil feede in the same manner on thy corps ? shall not thy soule bee tormented a like ? perhappes many have prayseed, you in your life time which you knew not of, what were you the better for this vnknownen prayse ? Many alsoe have disprayed you which you were ignorant of, and what are you the worse ? It will bee just soe after death, when neyther prayse, nor disgrace shall move you absent, now and insensible. If

to true peace.

61

If you did know your selfe you would curbe your ambition and live in a most profound peace. Doe not labour and take pains that others may know you, but endeavour to bee fully knowen to your selfe, and God. You are, what you are in the sight of God, and not what men Iudge you. Doe not compare your selfe with others, but beholde your selfe, in the presence of God, that you may allwayes humble your selfe. If you compare your selfe with others, to bee sure your perfection of body or mind, will not reach to a mediocrity, and labour what thou will, you shall find your selfe surpassed by a great many. Bee therefore content, that as many surpass you in gifts of nature as God has preferred, and only endeavour in matter of good will, and vertue (whereby a mans worth is only

62 *The high way leading*

only to bee measured) to bee among the first. If you bee in this or that office , if you bee preferred before this or that person , if this , or that man prayse you. Does not the burdome encrease with the honor ? Does not solicitude the punishment of ambitious encrease with their prayses ? Prayse and envy allwayes goe hand in hand, mirth and sorrow are twinnes, nor has any scene the day of glory, that has not beene seconded by a night of ignominy.

This is the nature of the world that all strive to pull downe those that preceed them. Many compassionate him fallen, whome raysted with prosperity , and ayming at great matters they shall strive to keepe downe. If noe man did envy you , if you could easily gaine, and retaine honour , yet you ought
not

to true peace.

63

not to accept of it, if you did rightly know your selfe; for you were not created to seeke this humane day, if you had beene created for to bee renounced among men, God would have furnished you with other helps for obtaining the glory of the world. Conclude therefore from your Imbecility and weakenesse, that you were not made to bee great in this world, but in heaven, nor must you seeke to bee glorious before men, but God. Knowing therefore your selfe cutt of all vaine hopes, and cast away all ambition, and only minde, covet, and strive to have God for witnesse of your actions, bee satisfied to have him alone for your spectator, who when you have lawfully contended, only can give you the rewarde. Let this bee the seconde
fruite

64 *The high way leading*

fruite of the knowledge of your selfe, that being poore, banished, abject and infirme, you ought not to presume great matters, but all wayes sett in the last place, and ayme at nothing that is great in this world, that you may find all things in the next.

The third fruite of this knowledge is Patience. If you know your selfe to bee a man, you know with what an innumerable multitude of afflictions you are encompassed on all sides, and if you remember your finnes you will allways expect just punishment. You cannot being a man live without miseryes, and being a sinner, you ought not. It is therefore iust, and necessary that you should always suffer. It is a foolish presumption to expect to find noe aduersityes. Prepare your selfe then from this moment and
know

to true peace.

65

know for certaine you must dayly suffer. If you have already suffered some thing, you will doe wisely to beleve you shall yet suffer much more. When you goe about any thing Consider your weakenesse, that you wonder not if any misfortune happen in the event. There is neyther creature you love, nor person you deale with, from whome you must not suffer. Expect therefore a crosse in every thing, that soe it may become the lighter by expectation. As there is nothing more frequent in this life then tribulations, soe is there nothing more necessary then patience. You must suffer from all, but chiefly from your selfe. For your owne frailty is the heaviest crosse, which taken a way, it would bee easy to beare the rest. Let then your frailty admonish you, of your want of ability, that
you

66 *The high way leading*

you doe not presume of your selfe; but when soever by devine grace you desire to doe good, you propose it vnto mee with feare, and if that after your purpose (which you thought very firme and efficacious) you fall into your former faults, have patience, and purpose a gaine with greater feare of your selfe, and more confidence in mee. And if you fall againe what wonder if a staffe of reed bee broken? Beginne a new, and forgetting what is past, lay hold on your good purposes, not as if you would force victory and with one lumpe rise to the highest perfection, but by little and little dayly endeavoring to advance with patience and longanimity. This is your infirmity that you finde a will to good, but find not how to compass it: knowing therefore your selfe doe not wonder

der if you fale, but when you have
falen confesse your finnes against
your selfe, humble your selfe, and
doe pennance, and Ile againe rayse
you, that you may goe on as though
you had never falen.

Sonne loc here the three things
which you will learne from the
knowledge of your selfe. First to
diffide in your selfe, and place all
your confidence in mee. Secondly
to seeke nothing in this exile, nor
desire to bee praysed or esteemed
great; and finally dayly to expect,
considering your owne unhappi-
nesse, a Crosse in, and from all
things. If you observe these things
you shall not bee soe easily distur-
bed, because you will cut of the
rootes of disquiet. For all disquiet
arises from these three heads, either
to much confidence in one selfe;
Avaine desire of worldly things;
Or impatience in adversity.

CHAPTER IV.

*Some points conducing to peace
that ought to bee considered
in things.*



Le' yet speake to thee
Lord, though I am but
dust and ashes, thou hast
taught mee two max-
imes of peace, to wit, the know-
ledge of thee, and the knowledge
of my selfe, whereof, all peace and
perfection depends. There are yet
two things remaining, towards
the compleating your instruction,
to wit concerning the things, and
persons I deale with, that I may
know how to conserve a lasting
peace in all events. Teach mee there-
fore

fore O Lord yet farther what soe
euer more is necessary to find true
peace in all things.

peace
Sonne the first thing you must
deeply print in your mind concer-
ning things, is to know you must
allways labour, allways bee doing
some thing. Peace and Idlenesse can
never agree, nor is there any thing
soe opposit to the tranquility of
mind, as lithernesse and sloath. A-
mong all things created that are
active there is nothing soe active as
the soule of man, and therefore
nothing can bee more opposit and
contrary to it then doing nothing
at all. Examine your selfe if when
you refraine from all action, and
are vvholy Idle, you doe not find
a tediousnesse and loathing. There
is nothing does more strengthen,
and comfort the soule then to see
it selfe make progresse, nor any
thing

70 *The high way leading*

thing oppresse it more then to bee wholly forced to cease from all action. *Desires kill the slothfull.* How doe they kill ? By gnawing and consuming the very soule; they alsoe kill by delivering into the hands of many tormenters. For Idlenesse is the seminary of all vices, the receptacle of all wandering evils, the devils table where vnto the evil spirits are rather invited, then come by chance, the deadly enemy of all vertues, the scoole of wickednesse, the sinke of vices, where vnto all filth gathers. There are two things vvholy inconsistent with Idlenesse: Wisdome, and Chastity. Loe how the slothfull man is killed by his desires, who beeing rob'd of the chiefe ornaments of soule and body, (for vvisdome is the grace of the soule, and Chastity of the body) becomes an enemy of
ver-

vertue, and is exposed to as many miseries, as there are deceits of the world, the flesh, & the devil. There is noe vice soe full of mischief as Idleness, none soe vngratfull and fruitlesse; for an Idle person is vsefull to noe body, and always displeasing to him selfe. There is nothing soe like Idleness, as foolishnesse; for both render people vnfit for all things. And there is nothing soe agreeable to peace as a hardy, but moderate labour, where with life is seasoned, and time spent in tranquility. Adam was placed in Paradise to manure it; and you are called to Religion to cultivate your soule by manfully working in it. A Religious life, is the worke of God, *And cursed bee that does the worke of God negligently.* You shall have your reward according to your workes, even in this life

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life as well as the next. Labour
therefore in my vineard and you
shall have a double reward , peace
of mind in this life , and glory in
the next.

This is the first conclusion con-
cerning the things one is to doe
that intends to live a pious and
quiet life , hee must always la-
bour. Now Sonne harken where in
you are to labour. Allways doe that
which you shall not repent , but
wish to have done , and you will
find peace. But what things are
these O Lord ? Sonne they are
those things which God requires
and exacts of you. But who shall
tell mee what God requires of
mee ? O happy man that has God
for the directour of his actions
and heares God saying this is the
way , walke in it , that you may
goe streight to aternall Salvation.

Truely

Truely hee were inexcusable that should decline from the way, that has God for his guide. Tis true Sonne, there is noe greater happinessse, then to have God for master, directour, and assistent in all actions. Neyther Kings nor Princes have such a Counceler; yet you enjoy this prerogative of Saints, that you euer know the will of God in all your actions. I tould you interiourly when I spake in your hart, and caled you to Religion; and now I tell it you againe that I commaund what soever your Superiours order. You know my will, when you know the will of your Superiour, that eyther now is, or shall bee for the future. And seeing I have given your Superiour my place, it belongs to mee to provide that hee shall commaund what I will have; and

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if

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if I did not take care of this, my Providence would bee defectiue, which is indeficient and cannot faile. The day you made your vowes to mee, and promised to obey your Superiour in all things; That very day did I take you into my care, and ordered in the councell of my wisdome, certaine actions, which I have in part already let you know, and in part shall declare, wherein I have, and yet will have you exercise your vow, which I declare by your Superiour. I doe not say your Superiour is infallible, but I say that what soever your Superiour commaunds (that is not a sinne) I commaund the very same, and Ile soe direct you, that if you obey as you ought, what soever your Superiour commaunds, shall conduce to your salvation. This is an infinite

finite comfort of Religious persons that they allways heare mee speaking in the Superiour, and soe are more sure they doe the will of God, then if an Angel did reveale it to them. For they may doubt of the Angel, but ought not to doubt of the commaund of the superiour: because I have constituted him in my place, and Ile' soe guide him, that though hee doe not thinke of it, or will not, hee shall doe my will. That is, hee shall commaund that, which I resolved to commaund, when you offred your selfe vnto mee. Doe not therefore deliberate any longer, but know that when you heare your superiour speake you heare my will For it is truly my will to governe thee as the superiour shall commaund, whome I now foresee; though you doe not yet know, who, or where they are.

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there are many and hard commaunds
that expect you , which you shall
vnderstand how hard they are when
you shall heare them , but I now
tell you of them that when they
happen you should remember that
I have tould you , that this is my
will , which you ought to fulfill,
for your great comfort and conso-
latione. Lord I now see that the
chiefe and maine rule , of chusing
things for obtaining , peace , is to
chuse nothing but wholly depend
on obedience , that I may always
doe thy will, which is to bee cov-
eted above all things. Lord give
mee thy grace that I may always
doe thy will , because I know this
to bee best and most profitable for
mee ; and let mee never seeke my
owne. And now because it often
happens that there is some time left
free to mee , I alsoe desire to know
what

what even then I am to doe : For
superiours doe not soe employ vs
but there is some time left ouer-
plus. Sonne when you find any such
time (which will often happen if
you bee diligent) come to mee, and
open your mouth, and I will fill it.
I say betake your selfe to God in
prayer and contemplation. It is the
moit proper duty of man to con-
template the Devinity , there is
nothing on earth more sublime then
prayer, but the frequenting Sacra-
ments. It is an vnspeakable dignity
of man that hee can speake with
God, and lay open all his miseryes
and necessityes in his presence. If
any had soe free an accessse to a
king as you have to God, to pro-
pose what you will, and when you
will ; hee would think him selfe
moit happy. Doe not therefore soe
much neglect your good, but make

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your recourse to God with confidence as often as you can, and take it as a great favour that I have provided thee this time. If you doe not willingly converse with God by meditation, you are in great danger of leaving your vocation; for who soever does vnwillingly recollect himselfe, gives an evident signe that hee little regards his progresse, and hee that does not regarde his progresse cannot stand long.

Now to the end you may with constancy and profit converse with god in the recolection of your selfe, be sure to have always some thing in readinesse wherein to employ your selfe with zeale. Now consider the excellency of God, now his love towards you, now your end, & the terrible passage of death, some times looke in to your past actions,

actions, and others againe forecast your future; knowing that the more you weigh each in the sight of God the more profitable and tolerable they will become; the chiefe point of humane wisdom consists in this, that a man comparing future with the past, doe rightly order his actions in the sight of God. And hee that will not take time, to forecast what is to bee, can never behave himselfe well in occasions. Meditation is the rule of life, and prayer is the key of heaven; the one disposes to Paradise, the other opens heaven, the one teaches what is to bee done, the other gives forces to put in execution both illuminate, both inflame, both conduce to make the burden light, and *Putrify the yoke at the face of* *oile.*

Sonne, betake your selfe there-

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fore to meditate and pray as often as your obedience will permitte, and when you can, write downe what I suggest vnto you, that it may the longer remaine in your mind, and soe your comfort bee more permanent. Let it bee your exercise, to gather scrappes from your Lords table, wherewith to feed your hunger, when afterwards you are in desolation. All have some private exercise wherein they spend their time; doe you chuse this, which is the most excellent, most profitable and secure, and if you doe but vse your selfe to it, it will become the most sweet and pleasing. There is nothing can more conduce to peace of mind, then this internal conversation, which frees the soule from the dependance of all other things, and persons. For hee that can tell how to converse alone,
with

with God alone, carryes his comforter with him, and needs not begg comfort from Creatures: such doe neyther regarde place nor office, because they find free accessse to their God in all places, and employments, and deeme his conversatione the greatest good. All seeke their comfort in some thing, but hee is happy that makes prayer and meditatione his employment, for hee shall have God for his comforter.

But because humane frailty is such that it cannot long continue in any exercise without wearinesse and irkesomnesse; prayer ought not to bee to much continued, but the mind must bee released from to serious application. Now what relaxation, a religious personne is to take, and when, is not to bee doubted, this alsoe beeing to bee

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ordered by the prescript of obedience as well as all other things.

Relaxation of mind is to bee take in such sort, that it bee not embraced for it selfe, but to the end that you may afterwards betake your selfe more vigorously to serious matters. There are some studies which delight with their variety, and nouelty, which may bee vsed, and conduce not only to avoyd Idlenesse, but if vndertaken with a good intention, alsoe helpe to serve God the better. and thus much as to the things that are to bee done. Now Sonne Ile' say some what of the manner of doing them. In the first place consider for whome you doe things. Whether therefore you eate or drinke, learne or teach, or what soever else you doe, doe all things in the name of the Lord. raise
your

your mind , that your eye beeing cleare your whole body may bee light ; you will performe this , if you ruminatē well what I have say'd : first that God ought to bee considered in all things , that as all things flow from him , soe all things should againe returne vnto him. Secondly of the knowledge of your selfe , to Consider who it is that does them, for reflecting on the weakenesse of the agent , you will easily resigne your selfe to all events; thirdly to Consider what you doe , and regard things as they are , fading mortal , and not able to satiate. Considering the nature of things thus , your mind will acquiesce to all accidents , as you will see descending to particulars. Tis a hard thing to loose a friend, yet if you consider a friend to bee what hee is , you will find your selfe separated from one ,

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whose company was only lent you till a future separation, nor will you take it heynously that a mortal man shall dye, nor that God take backe what hee had lent. Tis a harder thing to see familyes and Kingdomes destroyed; but consider that Kingdomes are assemblies of men who as they beganne, soe must they end; nothing humane can bee everlasting. There is noe Kingdome that has continued from the beginning of the world; nor any now in being that was not built on the ruines of a former; nor is there any like to last till the latter day. God has weighed in the Counsel of his Eternity the sinnes of all states, Kingdomes and Empires and resolved to punish them being come to such a measure. If therefore the destruction of some happen in
your

to true peace.

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your dayes, adore the Iustice of God, and you will not wonder the workes of men shall perish. There is nothing more grievous, then to see the Church oppressed, and that fire extinguished which I kindled. Yet looke on this very oppression as the safety of the elect, and any persecution what soever will seeme tollerable. Consider alsoe with your selfe that Gods elect dispersed in all ages, and clymats, doe suffer more or lesse, according as God decreed before all ages, as it is written. *When the highest devided, the nations, When hee separated the sonnes of Adam, hee appointed the times of people according to the number of the children of Israel (that is the number of the elect) for not all that are of Israel they bee Israelits: not they that are the children of the flesh, but those that walke*
accor-

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according to faith , and for these God made all things. Soe that though the Church seeme to bee extinguished in this, or that place : yet it is not extinguished; but seeing there will bee , noe more elect in such, or such a place , the light of faith is withdrawen from the reprobate , by their demerit : Yett God ever affords them sufficient grace to salvation : and this is not to bee wondred at. Consider therefore thus each thing to bee what it is , and you will not wonder at any thing that happens, And although this consideration bee very profitable in the occasions themselves yet it is much better to dispose the mind before hand : for in the occasions , or afterwards there is need of great violence to suppress a raysted passion. Hee that foresees all things will bee prepared for all events: No-

thing can come suddaine or vn-expected to him. And who soever considers things as they are, will love them as hee ought. The only way to keepe a quiet and settled mind in all events prosperous or aduerse, is to give each a just proportion of love. Things that are immutable, are to be loved with an vnalterable affection, and those that are changable with a changable one. The immutable goods are God and his will, and then the salvation of men, which is contained in the will of God. Wherefore these are the only things which are to be loved vnalterably, all-ways, and by all. All other goods, either of body or soule, of parents, of friends, ones Country, or of the whole earth, are mutable goods and limited, for there is none of these

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these things that faile not , none that doe not deceive their lovers. Yet they are all goods in their way , if you doe but know how to make vse of them. You must only lend , and not give them your affection , you must not place your whole affection on them ; but afford each their proportion , more or lesse , according as they are better and more permanent. Yet you must soe impart to each , that you doe not derogate from the chiefe affection to the vnchangable good , which will bee , if you love all other things in order to that immutable good , there beeing nothing truly good but in order to that. If therefore you desire not to bee disturbed with any thing which you eyther doe or suffer , bridle your affections soe that they doe not to much adhere to any thing

to true peace.

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thing but give each a just proportion, according to their merite and deserts.

CHAPTER V.

Certaine things to bee Observed concerning the Persons wee deale with, for preserving the Peace of mind.



Oe here my Sonne the hardest lesson of all; how to have peace with men. O what a many things are to bee observed not to displease men? you are obliged to love all, but not to bee beloved by all, nor will you bee able to effect it, yet you must

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must Provide good things not only before
God, but alsoe before all men, if it may
bee, to which end you must observe
many things.

In the first place if you desire to
live in true peace among men, let
your chiefe care bee not to commu-
nicate your selfe to freely to men;
but keepe at a just distance with all
people. Familiarity according to the
ould Proverbe breeds contempt. For
whilst familiarity does wholly expose
men, and discover the most hidden
secrets, it manifests many vices with
few vertues: and vices and defects
doe hinder love, towards the person
they are in: and if they doe not be-
gett a hatred, they at least breed
contempt. More over a frequent
conversation with the same person-
nes causes a satiety and that a loath-
ing. If therefore you desire to have a
friendship long lasting with any
one

one, doe not communicate to frequently with them, nor ever wholly, for the lesse freely you impart your selfe to others the more pretious shall your friendship bee. How com's it to passe that soe many beginne frindships with soe much fervour and affection, which are soe soone lost? There are many reasons, where of this is not the least. Because when they have wholly delivered themselves to each other, and exposed their most hidden secrets love not finding how to encrease, like vnto the flame having consumed the flax perishes with the fewel; soe the love of these not beeing able to encrease consumes it selfe. This is soe natural to man, that neither the vnderstanding nor will, can rest, but still seeke to goe on till they come to the possession of an infinity: and if they are not permitted to passe on in any thing, they

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they presently loath it and seeke an
other. Thus they that heape vp
riches stil desire to encrease the heape;
Thus they that swimme in pleasures
stil thirst for others. Thus they that
are the most Learned stil desire a
greater knowledge; nor can any of
these rest, as long as riches, plea-
sures, or knowledge have certaine
bounds, which they ever will find.
Yet as long as they labour in the pur-
sute of these goods, though they
doe not rest (for noe man rests in that
which hee labours to obtaine) not-
withstanding they delight in the
progresse; and man's mind is more
pleased with a progresse in smale
things, then to stoppe at great.
This is the reason why you never
ought wholly to impart your selfe
vnto your friends; But make a mo-
derate distribution, that love may
stil find place to encrease. And soe
much as to this, There

There are yet many other reasons which if well Considered will more powerfully withdraw you from too much familiarity with men. For as friendship is the strongest and sweetest band, soe does it alsoe most easily captivate, and hinder them from enj ying themselves, and God, with a true freedome. All love of Creatures that has not its spring from true charity is opposite to the love of God; and there is nothing does soe dead devine love, as the love of men. The love of Gould makes men avaritious, that of honour ambitious, but the love of men heapes all vices together. Many would overcome their owne vices, vnlesse they were overcome by those of others, and drawn into mischief by keeping their friends Company. most sinnes are committed, because men live according

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ding to example and none dare
recalle others from sinning, but are
rather ashamed not to follow those
that lead to sinne. O hard slavery
of friendship which obliges to live
according to the wayes of others
and those generally euil? there is yet
a nother evil in familiarity, that most
betray them selves to their friends,
you laugh and disclose your selfe to
your friend, and hee noe Sooner has
receaved your secret, but recom-
mends it to another friend, oblig-
ing his fidelity to bee most faithfull
in the secret; and thus your secret
wanders, till at last it becomes
Publicke. This is a great mischiete
of Familiarity, but ineuitable; for
to conceale any secret, is to re-
nounce friendship, and to disclose
it even to your most familiar is to
divulge it. And you doe most un-
justly exact another should keepe
the

the secret you could not confesse,
for how can you with reason comitte
that to an others trust which you
were not faithfull to your selfe in.

Though this were the only evil
of friendship that it discouers what
ought to bee kept secret, this a-
lone might justly withdraw you
from the familiarity of men, but
there are a thousand other wayes
whereby men erre and offend by
familiarity. When you deale with
strangers you seldome slip in your
words, and hardly ever deale with
your familiars but you speake many
things which you repent to have
vttered: Soe that errours are co-
mitted on all sides in frindship;
now you find fault with others
actions, now you discover your
owne faults, now you make new
frindshipps, now you betray
Secrets, now yours are betra-
yed; now you are infected with

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your friends disease , now you impart your owne , you always offend God , and always returne worse from your friends. Lord if this bee the condition of a friend with his friend , it is better to have noe friend. And if one man bee soe prejudiciall to another wee must fly the company of all men , and live retired , placing our hopes in silence and solitude.

Sonne this is your weakenesse that as soone as you find difficulty in any thing , you presently fall on the contrary. You must not therefore wholly leave all humane conversation , because there are errours committed in friendship ; for though it bee hard to live among men vprightly : Yet it is much better to live soe , then to live in solitude. Errours are oftener committed in a Community , but they are more Dan-

Dangerous in solitude; and if vertue bee more peaceable in solitude, yet it is greater and stronger in a community, you must not therefore fly company, but the vices of company. As for what appertaines to particular frindship, it is Dangerous. If you can live without a frind you will bee much more quiet, and you shall almost auoyd the enmitys of all, if you auoyd Frindships. Yet it is sometimes necessary for some to have a frind, to whome they may ease themselves, and by whome they may bee directed in their doubts; which though it is profitable to all, yet it is more necessary for the younger. If you be wise you will take your Superiour, and him that rules your conscience instead of this frind: and vse your selfe soe much to their company, that you bee not asshamed to dis-

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cover your infirmities vnto them,
and aske their counsaile in all things,
knowing for certaine , that I will
rule you by them, and direct them
soe, that as long as you obey their
voice sincerely , whatsoever they
advise, shall cooperate to your good.
As to what concernes others live soe
as neither to have friend, nor enemy;
which you shall effect , if you be-
have your selfe like a Pilgrimme
and a stranger , as you ought to
doe , if you desire to live quietly.
Have a care then not to bee to
familiar with any , but more per-
ticularly with the imperfect , and
above all with women, whose con-
versation though never soe holy is
subject to danger. If you will needs
have a friend , let him bee such an
one as you could wish your selfe
most perfect , that, soe his life
may bee the model of your actions.
But

But doe not presently judge any one such, till the long experience of many yeares have made his vertue knowen in several occasions. If you can meete with such an one, insinuate your selfe into his company if you can, and deeme your selfe to have found a treasure. In the meane while, live content with mee alone. Fly all familiarities, and you shall the more freely enjoy God, and your selfe: and this is the first advice, that you doe not easily contract friendship with any, til you meete with some body very perfect, and in the meane time esteeme all others, but mee, and your selfe, as passangers and strangers; which if you performe, you will avoyd the greatest part of those things, which among men vse to disturbe the peace of mind; and if you doe not; you shall find

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as many disturbers of your peace
as you have frinds.

Now Sonne doe not only heare,
how you are to take heed of men,
but alsoe how you are to gaine the
love of all, and live quietly with
them. *Thou shalt love thy neighbour
as thy selfe.* There is nothing where
by you shall gaine the love of all
more, then by loving all. Love is
the goulden hooke wherewith men
are taken. To much familiarity and
private frindship, besides the evils
wee have already spoke of, has an-
next vnto it, that it generally dis-
pleases all; where as common charity
which imbraces all, is gratefull to
all, and displeasing to none. Doe
therefore live soe, that you love
all, and that all may see they are
loved by you, and you shall alsoe
bee loved by all. Now to the end
this love bee solid, it must bee
grounded

to true peace.

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grounded vpon vunchangable , and æternal motives. Love because I love, love because it is fitting: for love if well placed, is the most noble production of the minde. Love for the interjour worth of each, for man is the worke of God, capable of an infinity, and cannot bee to much loved, if but rightly. Love all for these motives, as if they were thy brethren.

Endeavour to behave your selfe soe, that all may perceive, you are not lead by private obligations, but that you are ready to accomodate your selfe to each in particular, as farre, as the æternal motives will permitte. Of all the acts which love produces, the giving honour, is the chiefe, and most efficacious to winne peoples hartes. Honour therefore, if you desire to bee honoured; all love honour, & him

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that

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that honours them. Yet let not your honour be servil but, generous, let it not flatter, but respect, let it not feare, but love, and let it bee always such, that it please God, whether it please man or noe; and soe you shal bee sure not to loose your reward. Nor indeed, need it bee feared that you shall not please men, as long as you honor them. For there are but few that are of such abject and servil spirits, that are not delighted with honour, nor ought you to leave the common high way for a few. Doe what you ought, and if others misconster your proceedings, doe not therefore desist but follow the tract, true reason dictat's.

This honour and love which you are to afford y ur neighbour is perceived in two things; to wit, words, and deeds. First you must not doe any thing that is injurious to another vpon any account whatsoever.

Neyther ought you only doe this, for even heathens and publicans doe the same. But for my sake, you shall endeavour to yeald of your owne right, rather then to permitte, that others should suffer any inconvenience, that you can redresse, nay you shall even seeke occasions to exercise charity towards your neighbour. This the Evangelical law requires of you, which I was pleased to ground on fraternal Charity: and this does your vocation exact which you cannot comply with, but by exercising charity in all occasions. I have caled you to bee wholly employed in helping your neighbours and wholly bent on their good. And if you are ready to vndergoe any labours for your neighbours in generall, and even death it selfe, what ought you to doe for your brethren with whome

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you live, and of the same profession with you. If you did know what a glorious thing it is, to bee caled & bee a companion of I E S U S , you would beare each of them great Reuerence, and love, and study how to please, and serve mee, in my companion, though with never soe great inconvenience; for whatsoever you doe to the least of these my companions, is done to mee, you must therefore have great care that you doe not contristate mee in my companion, by doing any thing whereby your brother, and mine may justly bee offended. Neyther must you thinke it sufficient not to offend, but you must endeavour to oblige each, with most singular charity. If you can not expresse this charity in effects and deeds, at least let it appeare in a sincere expression of words.

Words

Words are the instruments, where with the soules of men converse, with one another, and make a mutuall exchange of their thoughts: a word is soone spoken, and there is nothing lighter; but once vttered it is irrevocable, and workes great things; for whilst the voice perishes in the ayre, it leaves behind an impression in the harts of the hearers, which some times noe art, or labour can weare away. What wars has an inconsiderately vttered word beene cause of? noe man can tame a tounge, neyther are you or any other free from this inquiet evil; yet the better you commaund your tounge the more quietly you shall live, both to your selfe and others.

When you speake you must not bee morose, or to sadde. Yet

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you must take greater heed , of
faling into such an effusion of
tounge , that you regard not
what you say , soe you gaine the
laughter and plause , of people :
For it is better bee sad then ridi-
culous , there being nothing more
vnworthy , and vnbeseeing then
to see a Religious man like a jester
doe nothing else but seeke to pro-
voke people to laughter by the
absurdity of his sayings. Such
perlons neyther have any sence of
devotion , or Solidity in them , nor
can they profiteyther themselves or
others. Doe you therefore not
only avoyd doing any such things
your selfe , but even the conver-
sation of such , least you seeme
by your company , and patience
to authorise their folly , Persuade
your selfe most certainly that
there is noe peace to bee founde
with

with such , but by flying them. There are but few such , nor are you to thinke any such , vnlesse hee shew himselfe to bee foe , but you must treat all honorably not with a fordid compliment but a sincere charity.

You must not dispraise any, nor speake of those things which you know they are vnwilling to heare , vnlesse necessity oblidge, or the duty of your office require it. You shall not contend with any, but rather chuse to holde your tounge to preserve peace , then overcome by contending. Those that dispute much about every thing , and always defend their opinion generally want judgement , and if they were but soe wise as to judge rightly they would not doe it. They are alsoe often blinded with the affection of a perverse will
and

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and perswade people that things are as they would have them , not as they know them to bee. Whether they erre in will, or vnderstanding, doe not oppose them, but when you have delivered your opinion, leave them in their errour, whether it bee that they will not , or cannot see the truth.

Avoid complaints which prejudice charity & gauld the mind of the plaintife. If you find nothing prayse worthy, doe not disprayse , but bee silent : if you see any thing prayse worthy prayse with moderation, for the excesse of prayse does great prejudice ; as well because it shewes the imperfect iudgemēt of him that prayses , as that it deceives the praysted : and finally because that hee, that gives great prayses to meaner things has nothing to adde to greater : and besides a moderate prayse gets credit,

dit, which the immoderat loofeth. Prayse therefore thofe that are prayse worthy with moderation, and according to their defert, but never prayle your felfe: for who foever prayfes him felfe rayfes envy needlesly: for all men endeavour to fuppreffe the arrogant, nor is there any thing more apr to begette contempt then an itching defire of prayse, expreffed by the commendation of ones felfe. It is better, and much more wifdome to fay nothing of ones felfe, but let deeds fpeake. If you have abilityes, there will not want occationes wherein to shew them: expect therefore a while, and vertue or wifdome will appeare more pleasing, the leffe expected. Boasting does even lessen good actions, and makes great things feeme fmale; becaufe they were greater in expectation. If you will prejudice any future action, you cannot effect it

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in a more compendious way, then if you prevent and fill peoples minds with great promises which cannot bee performed. For men beeing frustrated of their expectation become passionat judges, and desire to find fault and condemne every thing. Prayse not therefore your selfe, nor preferre your selfe before any: but bee as kind and indulgent to others as you can. Prayse what you can according to its desert, make the best of what is doubtfull, that love may appeare every where which pleases all; and let not Insolency, pride, Anger, neglect, or a meane oppinion of your neighbour, appeare any where, or any thing that may breed aversion: and doe not that to another you would not have done to your selfe, and soe you will fulfill my commaundement. *Thou shall love thy neighbour as thy selfe.*

But

to true peace.

III

But seeing it is very hard to be-
have ones selfe as on ought in all
events, especially when wee are to
deale with others, observe these
two following rules which will
very much conduce to your peace
of mind.

The first is not to intrude your
selfe into the imployments of
others. Let each doe their duty,
tis their owne deeds must make
them stand or fall. It is good to
bee willing to help others, but
it is very troublesome to meddle in
others duties. you are not a Censor
to pry into others lives and acti-
ons, nor shall you bee iudged for
the actions of others, but your
owne. If there bee any thing a-
misse in your neighbour, let him
mend it. What is that to you? doe
not you passe your bounds because
another has transgressed his, you
make

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make your selfe miserable to no
purpose while you afflict your selfe
with the cares of others. Suppose
therefore every body to doe their
duty, & doe you in like manner per-
forme yours. If your neighbours,
fault is manifest; first see if there
bee noe body else vnto whome it
belongs to reprehend, and correct,
which if there bee, you are not to
meddle with it. If there bee noe
such personne, then consider a gaine,
whether, what you may say is
like to doe good; and doe not
easily persuaade your selfe it will;
for all reprehensions are vngratfull,
even from a superiour, and from an
æqual, or inferiour intollerable to
all, but those that have a perfect
abnegation of themselves. But if
you certainly see your words will
doe good, you ought not to refuse
your neighbour this charity.

The

The second rule is. That in all you doe , or say of your neighbour , you make the most favorable construction. For since you must , almost of necessity incline to one side or other of the ballance , it is much better you should incline rather to indulgence , then to much severity. For to much indulgence is easily mended , but to much severity once vsed is hardly ever forgott. Indulgence or condescendency is a humane errour , and deserves love , but severity is cruelty , and raysets hatred and envy. Yet this is not soe to bee vnderstood , as though you were any-wise , eyther out of love or indulgence to deviate from what is right : for such indulgence is very prejudicial , and rather deserves the name of cōtempt of good discipline , then fraternal charity. But where there is any doubt , you had better

erre

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erre twice out of to much charity, then once out of two much rigour.

Sonne these are the things, which you may doe for love of your neighbour, to fulfill my will in all things. Yet when you have done them; you must not presently thinke you shall bee in peace with your neighbour; for though you have done your part, yet it is not in your power to hinder, that none shall oppose you, and soe disturbe your peace. You must therefore lattly learne how to beare injuries when they happen, soe that they doe not disturbe your peace of mind. If that you doe but rightly conceive and retaine what has beene sayd there is noe more to bee added. But because there is nothing harder then to beare injuries and contumelyes as one ought,
I will

I will say some what that may much conduce there vnto.

When soever then (which doubtlesse some times will fall out) it shall happen that any one provoke you by injuryes, or calumnyes, you must endeavour most carefully to passe over your injury as if you were not wronged. They that provoke you, often desire noe more, then to move you to anger ; doe not therefore pleasure them soe farre, as to let them see you are offended. T'is very convenient to dissemble your becing offended, and it can doe noe good to publish it. It is wisdom when you are offended to bee silent, & very dangerous to speake. What you doe not now speake of, you may afterwards when you please take notice, but you cannot recalle what once is vttered. The greater sense you have of an injury,
the

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the more you ought to dissemble it, and take heede, your vnbesee-
ming passion doe not appeare in
publick. Know that if it bee hard
to suppress and dissemble anger;
it is yet much harder not to ex-
ceede the bounds of modesty, and
reason, if you once beginne to speake
in anger. When your mind is well
settled and free from passion you
can hardly speake, that you doe not
repent, something that you have
vttered; how then shall you expect
to containe your selfe in reason
when you are disturbed with anger.
If what you were a bout to speake
bee necessary, you may speake it af-
terwards: and in the meane while
you have the advantage of overco-
ming your passion. When therefore
it shall happen (which you must
allways expect) that any on shall
injure you in word or deede, or
pro-

prove vnfaithfull to you, dissemble it for a while, and passe it over, as though you did not resent it. And then as soone as you can come to mee in the Church, and there commemorate your sufferings in my presence, and advise with mee whether they ought to be borne; or noe: If they bee such as you confide you may bee able to beare, doe not loose the occasion of imitating my passion, but offer them mee, that they may bee layd vp in my wounds in memory of you; for you ought to desire such crosses, there beeing nothing in the world better then aduersity, well borne. And if you complaine of smale and easy things what will you doe when greater evils shall befall you? If the injury or difficulty bee soe great that you feare your forces are not able to beare it, or that it ought not to be suffered

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suffered Consider in my presence what you can doe to avoyd it, and that doe; neyther ought you to expose your selfe to tentatione, but helpe your selfe by all lawfull meanes, that may secure you. For though it bee allways good, and to bee wished to suffer, yet it is contrary to all reason, and the will of God alsoe, to expose your selfe to grievous tentations, which probably you shall not master; or are such things which justly ought not to bee borne with. For it is incomparably better to fly tentations, then to be overcome by them, wherfore it is not only lawfull but necessary to apply fitt remedies in these cases. Only take heed you make not passion but reason your counsellor, & doe not what flesh & bloud shall suggest, but what my father that is in heaven shall reveale vnto you, for as long as you follow passion,

passion , and obey the desires of the flesh, you doe disorderly, & shall bee disquieted : but as long as you doe not seeke your selfe or any other Creature , but desire according to right reason , to doe the will of my heavenly Father , soe long shall you find in all things eyther prosperous, or aduers , the wished peace. Your peace shall bee the greater , the better you are , you will the better , the greater progresse you make , you will make the greater progresse , the more you are vnited to mee , you will bee the more vnited to mee , the more you are sequestred from all Creatures , and you shall bee the more sequestred from Creatures the lesse you seeke your selfe. Endeavour therefore to leave seeking your selfe , and vse violence to your selfe , for the Kingdome

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dome of heaven suffers force and the violent lay holde of it. The more opposition nature makes, the greater violence you must vse to overcome your selfe in occations. And though at the beginnings you find it hard and difficult to overcome your selfe, feare not, but make your recourse to mee, and I promise you shall finde *my joke is sweet, and burden light.* The first degree then to perfection and peace is to leave your selfe: and the highest, which you must always ayme at, is in all things to adhere to mee: which when you shall attaine to, imagine you have found true peace.

F I N I S.

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P. de M A R C. L. C. G.



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